THE P. Clinton.

SHORTER CATECHISM

Composed by

The Reverend Assembly

OF

DIVINES,

With the PROOFS thereof out

OF THE

SCRIPTURES

in words at length.

Which are either some of the formerly quoted places, or others gathered from their other writings; All [illegible] both for brevity and clearness to [illegible] their form of [illegible]nd words.

For the benefit of Christians in general, and of Youth and Children in understanding in particular, that they may with more ease acquaint themselves with the Truth according to the Scriptures, and with the Scriptures themselves.

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RPC

THE SHORTER CATECHISM OF THE *Reverend Assembly* OF DIVINES:

With the PROOFS thereof out OF THE SCRIPTURES

In words at length.

I QUESTION.

WHat is the chief End of Man?

A. Mans chief End, is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 Cor. 10. 31. *Whether therefore ye Eat, or Drink, or whatsoever ye do, do all to the Glory of God.*

b Ps. 72.25. *Whom have I in Heaven but thee?*

and there is none upon Earth that I desire besides thee. 26. *My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.*

2. Q. **What Rule hath God given to direct us how we may glorifie and enjoy him?**

A. The Word of God (which is contained in the Scriptures of the Old and New Testament *c*) is the only Rule to direct us how we may glorify *d*, and enjoy him *e*.

c Eph. 2. 20. *And are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief Corner-stone.*

d 2 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.*

e 1 Joh. 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ.*

3. Q. **What do the Scriptures principally teach?**

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *f*.

f 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me, in Faith and Love, which is in Christ Jesus.*

Q. 4. **What is God?**

A. God is a Spirit *g*, Infinite *h*, Eternal *i*, and unchange-

unchangeable *k*, in his Being *l*, Wisdom *m*, Power; Holiness *n*, Justice, Goodness, and Truth, *o*.

g Joh. 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit, and in truth.*

h Job 11. 7. *Canst thou by searching finde out God? canst thou find out the Almighty unto perfection.*

i Psal. 90. 2. *From everlasting, to everlasting thou art God.*

k Jam. 1. 17. *The Father of lights, with whom there is no variableness, neither shadow of turning.*

l Exod. 3. 14. *And God said unto* Moses, *I am that I am; and he said, thus shalt thou say unto the children of Israel,* I AM *hath sent me unto you.*

m Psal. 147. 5. *Great is our Lord, and of great power, his understanding is infinite.*

n Rev 4. 8. *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.*

o Exod. 34. 6. *The Lord, the Lord God, mercifull and gracious, long-suffering, and abundant in goodness and truth,* 7. *Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.*

5. Q. Are there more Gods than one?

A. There is but one onely *p*, the living and true God *q*.

p Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord.*

q Jer. 10. 10. *But the Lord he is the true God, he is the living God, and an everlasting King.*

6. Q. How many perſons are there in the Godhead?

A. There are three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt *r*, and theſe three are one God, the ſame in ſubſtance, equall in power and glory *s*.

r Matth. 28. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

s 1 John 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.*

7. Q. What are the Decrees of God?

A. The Decrees of God are, his eternal purpoſe, according to the counſel of his own will, whereby for his own glory, he hath fore-ordained whatſoever comes to paſſe *t*.

t Eph. 1. 11. *Being predeſtinated, according to the purpoſe of him who worketh all things after the counſel of his own Will.* 12. *That we ſhould be to the praiſe of his glory.*

8. Q. How doth God execute his Decrees?

A. God executeth his Decrees, in the Works of Creation *u*, and Providence *w*.

u Rev. 4. 11. *Thou haſt created all things, and for thy pleaſure, they are and were created.*

w Dan. 4. 35. *He doth according to his Will, in the army of Heaven, and among the inhabitants of the Earth.*

9 Q. What is the work of Creation?

A. The

in the eſtate wherein they were created?

A. Our firſt Parents being left to the freedome of their own will fell from the ſtate wherein they were created by ſinning againſt God *k*.

k Eccles. 7. 29. *God hath made man upright, but they have ſought out many inventions.*

14. Q. What is ſin?

A. Sin is any want of conformity unto, or tranſgreſſion of the law of God *l*.

l 1 John 3 4. *Whoſoever committeth ſin, tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law.*

15. Q. What was the ſin whereby our firſt Parents fell from the eſtate wherein they were created?

A. The ſin wherby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit *m*.

m Gen. 3. 6. *And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof and did eat, and gave alſo to her husband and he did eat.* 7. *And the eyes of them both were opened, and they knew that they were naked,* 8. *And Adam and his Wife hid themſelves from the preſence of the Lord, among the trees of the garden,*

16 Q. Did all mankind fall in Adams firſt tranſgreſsion?

A. The Covenant being made with *Adam*, not only

only for himself, but for his Posterity *n*, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *o*.

n Gen. 1. 28. *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth.*

Gen. 2. 16. *And the Lord God commanded the man saying, Of every Tree in the Garden thou mayst freely eat.* 17. *But of the Tree of the knowledge of good and evill, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.*

o Rom. 5. 18. *By the offence of one, judgement came upon all men to condemnation.*

17. Q. **Into what estate did the fall bring mankind?**

A. The fall brought mankind into an estate of sin and misery *p*.

p Rom. 5 12. *By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.*

18. Q. **Wherein consists the sinfulness of that estate whereinto man fell?**

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adam's* first sin *q*, the want of original righteousness *r*, and the corruption of his whole nature, which is commonly called original sin *s*, together with all actual transgressions, which proceed from it *t*.

q Rom. 5. 19. *By one mans disobedience many were made sinners.*

r Rom.

r Rom. 3. 10. *There is none righteous, no not one.*

s Eph. 2. 1. *You hath he quickened, who were dead in trespasses and sins.*

Psal. 51. 5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.*

t Matth. 15. 19. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.* 20. *These are the things which defile a man.*

19. Q. **What is the misery of that estate whereinto man fell?**

A. All mankinde by their fall, lost communion with God *u*, are under his wrath and curse *w*, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever *x*.

u Gen. 3. 8. *Adam and his Wife hid themselves from the presence of the Lord God, amongst the Trees of the Garden.* 24. *So he drove out the man.*

w Eph 2. 3. *And were by nature, children of wrath, even as others.*

Gal 3. 10. *Cursed is every man that continueth not in all things which are written in the Book of the Law to do them.*

x Rom. 6. 23. *The wages of sin is death.*

Matth. 25. 41. *Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.*

20. Q. **Did God leave all mankinde to**

to perish in the estate of sin and misery?

A. God having out of his meer good pleasure, from all eternity, elected some to everlasting life *y*, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer *z*.

y Eph. 1. 4. *According as he hath chosen us in him, before the foundation of the World.*

z Rom. 3. 21. *But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets,* 22. *Even the righteousness of God, which is of Faith by Jesus Christ, unto all, and upon all them that believe.*

21. Q. **Who is the Redeemer of Gods Elect?**

A. The onely Redeemer of Gods Elect is the Lord Jesus Christ *a*, who being the eternal Son of God, became man *b*, and so was, and continueth to be God and man, in two distinct natures, and one person *c*, for ever *d*.

a 1 Tim. 2 5. *For there is one God, and one Mediator between God and man, the man Jesus Christ.*

b John 1. 14. *And the Word was made flesh, and dwelt among us.*

c Rom. 9. 5. *Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.*

d Hebr. 7. 24. *But this man, because he continueth*

continueth ever, hath an unchangeable prieſthood.

22 Q. How did Chriſt being the Son of God, become man?

A. Chriſt the Son of God became man, by taking to himſelf a true body *e*, and a reaſonable ſoul *f*, being conceived by the power of the holy Ghoſt, in the womb of the Virgin Mary, and born of her *g*, yet without ſin *h*:

e Heb. 2. 14. *For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part in the ſame.*

f Matt. 26. 38. *Then ſaith he unto them, My ſoul is exceeding ſorrowfull even unto death.*

g Luk. 1. 31. *Behold thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name, Jeſus.* 35. *The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall over-ſhadow thee.*

h Heb. 7. 25. *Such a high Prieſt becomes us, who is holy, harmleſs, undefiled, ſeparate from ſinners,*

23 Q. What Offices doth Chriſt execute as our Redeemer?

A. Chriſt as our Redeemer executeth the offices of a Prophet *i*, of a Prieſt *k*, and of a King *l*, both in his eſtate of Humiliation and Exaltation.

i Acts 3, 22. *Moſes truly ſaid unto the fathers, A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall ye hear in all things whatſoever he ſhall ſay unto you.*

k Heb.

k Heb. 5. 6. *Thou art a Priest for ever, after the order of Melchisedec.*

l Ps. 2. 6. *Yet have I set my King upon my holy hill of Sion.*

24 Q. **How doth Christ execute the office of a Prophet?**

A. Christ executeth the office of a Prophet, in revealing to us *m*, by his word *n*, and Spirit *o*, the will of God for our salvation.

m John 1. 18 *No man hath seen God at any time; the only begotten Son, which is in the bosome of the Father, he hath declared him.*

n John 20. 31. *These things are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his Name.*

o John 14. 26. *The Comforter which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

25 Q. **How doth Christ execute the office of a Priest?**

A. Christ executeth the office of a Priest in his once offering up of himself a sacrifice to satisfie Divine Justice *p*, and reconcile us to God *q*, and in making continual intercession for us *r*.

p Heb. 9 28. *Christ was once offered to bear the sins of many.*

q Heb. 2. 17. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithfull high Priest, in things pertaining*

to God, to make reconciliation for the ſins of the people.

r Heb. 7. 25. *He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

26 Q. **How doth Chriſt execute the office of a King?**

A. Chriſt executeth the office of a King, in ſubduing us to himſelf *s*, in ruling and defending us *t*, and in reſtraining and conquering all his and our Enemies *u*.

s Pſ. 110. 3. *Thy people ſhall be willing in the day of thy power.*

t Iſ. 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will ſave us.*

u 1 Cor. 15. 25. *For he muſt reign, till he hath put all Enemies under his feet.*

27 Q. **Wherein did Chriſts Humiliation conſiſt.**

A. Chriſts Humiliation conſiſted in his being born, and that in a low condition *w*, made under the Law *x*, undergoing the miſeries of this life *y*, the wrath of God *z*, and the curſed death of the croſs *a*, in being buried, and continuing under the power of death for a time *b*.

w Luke 2. 7. *And ſhe brought forth her firſt born Son, and wrapped him in Swadling cloathes, and laid him in a manger.*

x Gal. 4. 4. *God ſent forth his Son, made of*

a

a woman, made under the Law.

y Isa. 53. 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief.*

z Matth. 27. 46. *And about the ninth hour, Jesus cried with a loud voyce, My God, my God, why hast thou forsaken me?*

a Phil. 2. 8. *He humbled himself, and became obedient unto death, even the death of the Cross.*

b Matth. 14. 40. *As Jonas was three days and three nights in the Whales Belly so shall the Son of man be three days and three nights in the heart of the earth.*

28 Q. **Wherein consisteth Christs Exaltation?**

A. Christs Exaltation consisteth in his rising again from the dead on the third day *c*, in ascending up into heaven, and sitting at the right hand of God the Father *d*, and in coming to judge the world at the last day *e*.

c 1 Cor. 15 4. *And that he was buried and that he rose again the third day, according to the Scriptures.*

d Mark. 16 19. *So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

e Acts 17. 31. *He hath appointed a day, in the which he will judg the world in righteousness, by that man whom he hath ordayned, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

29 Q.

29 Q. **How are we made partakers of the redemption purchased by Christ?**

A. We are made partakers of the redemption purchased by Christ, by the effectuall application of it to us *f*, by his holy Spirit *g*.

f John 1. 12. *As many as received him, to them gave he power to become the Sons of God.*

g Tit. 3. 5. *Not by works of righteousnesse which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. Which he shed on us abundantly through Jesus Christ our Saviour.*

30 Q. **How doth the Spirit apply to us the redemption purchased by Christ?**

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us *h*; and thereby uniting us to Christ, in our effectual calling *i*.

h Eph. 2. 8. *By grace ye are saved through faith, and that not of your selves, it is the gift of God.*

i Eph. 3. 17. *That Christ may dwell in your hearts by faith.*

1 Cor. 1. 9 *God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ.*

31 Q. **What is effectual calling?**

A. Effectuall calling is the work of Gods Spirit; whereby convincing us of our sin & misery *l*, enlightning our minds in the knowledg of Christ *m*, and renewing our wills *n*, He doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *o*.

k 2 Tim.

k 2 Tim. 1.9 *Who hath ſaved us and called us with an holy calling*

l Acts 2.32. *Now when they heard this, they were pricked in their hearts, and ſaid unto Peter and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?*

m Acts 26. 18. *To open their Eyes, and to turn them from Darkneſs to Light, and from the power of Satan unto God.*

n Ezek. 36.26. *I will take away the ſtony heart out of your fleſh; and I will give you a heart of fleſh.*

o John 6.44. *No man can come unto me, except the Father which hath ſent me, draw him.* 45. *Every man that hath heard, and hath learned of the Father, cometh unto me.*

32 Q. **What benefits do they, that are effectually called, partake of in this life?**

A. **They that are effectually called, do in this life partake of Juſtification** *p*, **Adoption** *q*, **Sanctification, and the ſeveral benefits which in this life do either acompany, or flow from them** *r*.

p Rom. 8. 30. *Moreover whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.*

q Eph. 1. 5. *Having predeſtinated us to the adoption of children by Jeſus Chriſt unto himſelf.*

r 1 Cor. 1.30. *Of him ye are in Chriſt Jeſus, who of God is made unto us wiſdome, and righteouſneſs, and ſanctification, and redemption.*

33 Q.

33 Q. What is Justification?

A. Justification is an Act of Gods free grace, wherein he pardoneth all our sins *s*, and accepteth us as righteous in his sight *t*, only for the righteousness of Christ imputed to us *u*, and received by faith alone *w*.

s Eph. 1. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

t 2 Cor. 5. 21. *For he hath made him sin for us that knew no sin, that we might be made the righteousness of God in him.*

u Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

w Gal. 2. 16. *Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.*

34 Q. What is Adoption?

A. Adoption is an act of Gods free grace *x*, whereby we are received into the number, & have right to all the priviledges of the sons of God *y*.

x 1 John 3. 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!*

y John 1. 12. *As many as received him, to them gave he power to become the sons of God, even to them that believe on his Name.*

Rom. 8. 17. *And if children, then heirs, heirs of God, and joynt-heirs with Christ.*

35 Q. **What is sanctification?**

A. Sanctification is the work of Gods free grace *z*, whereby we are renewed in the whole man, after the image of God *a*, and are enabled more and more to dye unto sin, and live unto righteousness *b*.

z 2 Thess. 2. 13 *God hath from the beginning chosen you to salvation, through sanctification of the Spirit.*

a Eph. 4. 24 *And that ye put on the new man, which after God is created in righteousness, and true holiness.*

b Rom. 8. 1. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.*

36 Q. **What are the benefits which in this life do accompany, or flow from Justification, Adoption, and Sanctification?**

A. the benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are, assurance of Gods love, peace of conscience, joy in the holy Ghost *c*, increase of grace *d*, and perseverance therein unto the end *e*.

c Rom. 5. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ. 2. By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God. 5. And hope maketh not ashamed, because the love*

love of God is ſhed abroad in our hearts through the holy Ghoſt which is given unto us.

d Prov. 4. 18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.*

e 1 John 5. 13. *Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.*

37 Q. **What benefits do believers receive from Chriſt at their death?**

A. The ſouls of Believers are at their death made perfect in holineſs *f*, and do immediately paſs into glory *g*, and their bodies being ſtill united to Chriſt *h*, do reſt in their graves *i*, till the reſurrection *k*.

f Heb. 12. 23. *And to the ſpirit of juſt men made perfect.*

g Phil. 1. 23. *Having a deſire to depart and to be with Chriſt.*

h 1 Theſ. 4. 14 *Them alſo which ſleep in Jeſus, will God bring with him.*

i Iſa. 57. 2. *He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs.*

k Job 19. 26. *And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

38 Q. **What benefits do Believers receive from Chriſt at the Reſurrection?**

A. At the Reſurrection, Believers being raiſed up in glory *l*, ſhall be openly acknowledged and

acquitted in the day of judgment *m*, and made perfectly blessed in full enjoying of God *n*, to all eternity *o*.

l 1 Cor. 15.43. *It is sown in dishonor, it is raised in glory.*

m Mat. 10. 32. *Whosoever shall confess me before men, him will I also confess before my father which is in heaven.*

n 1 John 3.2. *When he shall appear, we shall be like him, for we shall see him as he is.*

o 1 Thess. 4. 17. *And so shall we ever be with the Lord.*

39 Q. **What is the duty which God requireth of man?**

A. The duty which God requireth of man, is obedience to his revealed Will *p*.

p Mic. 6. 8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

40 Q. **What did God at first reveal unto man for the rule of his obedience?**

A. The rule which God at first reveald to man for his obedience, was the Moral Law *q*.

q Rom 2 14. *For when the Gentiles which have not the Law, do by nature the things contained in the Law; these having not the Law, are a Law unto themselves. 15. Which shew the work of the Law written in their hearts.*

41 Q. **Where is the moral Law summarily comprehended?**

A. The moral Law is ſummarily comprehended in the ten Commandments *r*.

r. Deut. 10 4. *And he wrote on the Tables according to the firſt writing, the ten cammandments.* Mat. 19.17. *If thou wilt enter into life, keep the Commandments.*

43 Q. **What is the ſum of the ten Commandments?**

A The ſum of the ten Commandments, is to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and our neighbour as our ſelves *ſ*.

ſ. Mat. 22.37. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* 38. *This is the firſt and great Commandment.* 39. *And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf.* 40. *On theſe two Commandments hang all the Law and the Prophets.*

43 Q. **What is the preface to the ten Commandments?**

A. The preface to the ten Commandments is in theſe words, **I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage** *t*.

t. Exod. 20. 2.

44 Q. **What doth the preface to the ten Commandments teach us?**

A. The Preface to the ten Commandments teacheth us, that becauſe God is the Lord, and

our God and Redeemer, therefore we are bound to keep all his Commandments *u*.

u Deut. 11.1. *Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgements, and his Commandments alway.*

Luke 1. 74. *That we being delivered out of the hands of our enemies, might serve him without fear.* 75. *In holiness and righteousness before him, all the days of our lives.*

45 Q. **What is the first Commandment?**

A The first Commandment is, **Thou shalt have no other Gods but me.**

46 Q. **What is required in the first Commandment?**

A. The first Commandment requireth us to know *w*, and acknowledge God to be the onely true God, and our God *x*, and to worship and glorifie him accordingly *y*.

w 1 Chron. 28. 9. *And thou Solomon my Son, Know thou the God of thy father.*

x Deut. 26. 16. *Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his Commandments, and his judgements, and to hearken to his voyce.*

y Mat. 4 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

47 Q. **What is forbidden in the first Commandment?**

A. The first Commandment forbiddeth the denying *z*, or not worshipping and glorifying the true

true God, as God *a*, and our God *b*, and the giving that worſhip and glory to any other which is due to him alone *c*.

a Pſal. 14. 1. *The fool hath ſaid in his heart there is no God.*

a Rom. 1. 20. *So that they are without excuſe;* 21. *Becauſe that when they knew God, they glorified him not as God.*

b Pſal. 81. 11. *But my people would not hearken unto my voice, and Iſrael would none of me.*

c Rom. 1. 25. *Who changed the truth of God into a lie, and worſhipped and ſerved the creature, more then the Creator who is bleſſed for ever.*

48 Q. What are we eſpecially taught by theſe words, [Before me] in the firſt Commandment?

A. Theſe words [Before me] in the firſt Commandment teach us, that God who ſeeth all things, taketh notice of, & is much diſpleaſed with the ſin of having any other God *d*.

d Pſal. 44. 20. *If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God,* 21, *Shall not God ſearch out this?*

49 Q. Which is the ſecond Commandment?

A. The ſecond Commandment is, Thou ſhalt not make unto thee any graven Image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord

Lord thy God am a ſealous God, viſiting the iniquities of the fathers upon the children unto the third and fourth Generation of them that hate me, and ſhew mercy unto thouſands of them that love me & keep my Commandments.

50 Q. What is required in the ſecond Commandment?

A. The ſecond Commandment requireth the receiving, obſerving *e*, and keeping pure, and entire, all ſuch religious Worſhip, and Ordinances, as God hath appointed in his word *f*.

e Deut. 32. 46. *Set your hearts unto all the words which I teſtifie among you this day, which ye ſhall command your children to obſerve, to do all the words of this Law.*

Mat. 28. 20 *Teaching them to obſerve all things whatſoever* I *have commanded you.*

f Deut. 12. 32. *What thing ſoever* I *command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.*

51 Q. What is forbidden in the ſecond Commandment

A. The ſecond Commandment forbiddeth the worſhipping of God by Images *g*, or any other Way not appointed in his word *h*.

g Deut. 4. 15. *Take ye therefore good heed unto your ſelves; for ye ſaw no manner of ſimilitude, in the day that the Lord ſpoke unto you in Horeb.* 16. *Leſt you corrupt your ſelves, and make you a graven Image.*

h Col.

h Col. 2. 18. *Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.*

52 Q. What are the reasons annexed to the second Commandment?

A. The reasons annexed to the second Commandment are Gods Soveraignty over us *i*, his propriety in us *k*, and the zeal he hath to his own Worship *l*.

i Psal. 95. 2. *Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms.* 3. *For the Lord is a great God, and a great King above all Gods.*

k Ps. 45. 11. *He is thy Lord and worship thou him.*

l Exod. 34 14 *Thou shalt worship no other God; for the Lord whose name is jealous, is a jealous God.*

53 Q. Which is the third Commandment?

A. The third Commandment is, Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltlesse that taketh his name in vain.

54 Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverent use of Gods Names *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*.

m Ps. 92. 2. *Give unto the Lord the glory due unto his name.*

n Rev. 15. 3. *Great and marvellous are thy works, Lord*

Lord God Almighty, just and true are thy ways thou King of Saints. 4. Who shall not fear thee O Lord, and glorifie thy Name?

o Eccles. 5. 1. *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools.*

p Psal. 38. 2. *I will worship towards thy holy temple, and praise thy Name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy Name.*

q Job 36. 24. *Remember that thou magnifie his work which men behold.*

55 Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning, or abusing of any thing whereby God maketh himself known *r*.

r Mal. 2. 2. *If ye will not hear, and if you will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you.*

56 Q. What is the reason annexed to the third Commandment?

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *s*.

s Deut. 28. 58. *If thou wilt not observe to do all the words of this Law, that thou mayest fear this glorious and fearfull Name, the Lord thy God*

59. *Then the Lord will make thy plagues wonderfull.*

57 Q. Which is the fourth Commandment?

A. The Fourth Commandment is, Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gate. For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

58 Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressely one whole day in seven, to be a holy Sabbath to himself *t*.

t Deut. 19.3. *Ye shall keep my Sabbath and reverence my Sanctuary. I am the Lord.*

Deut. 5.12. *Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.*

52 Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath *u*, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath *w*.

u Gen.

u Gen.2.3. *And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made.*

w Acts.20.7 *And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them.* Rev.1.10. *I was in the Spirit upon the Lords day.*

60 Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly imployments and recreations, as are lawful on other days x; and spending the whole time in the publique and private exercises of Gods Worship y; except so much as is to be taken up in the works of necessity and mercy z.

x Lev.23.3. *Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation; it shall do no work therein.*

y Psal.92.1. *A Psalme or Song for the Sabbath day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High. 2. To shew forth thy loving kindness in the morning, and thy faithfulness every night.*

z Mat.12.11. *What man shall there be among you, that shal have one sheep, and if it fall into a pit on the Sabbath day, will not he lay hold on it, and lift it out? 12. How much then is a man better then a sheep? wherefore it is lawful to do well on the Sabbath day.*

61 Q. What is forbidden in the fourth Commandment?

A.

A. The fourth Commandment forbiddeth the Omission or careleſs performance of the duties required *a*, and the profaning the day by Idleneſs, or doing that which is in it ſelf ſinfull *b*, or by unneceſſary thoughts, words, or works, about worldly imployments, or recreations *c*.

a Mal. 1. 13. *Ye ſaid alſo, behold what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of Hoſts, and ye brought that, which was torn, and the lame, and the ſick; thus you brought an offering, ſhould I accept this at your hands, ſaith the Lord?*

b Ezek. 23. 38. *They have defiled my Sanctuary in the ſame day, and have profaned my Sabbaths.*

c Iſai. 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and ſhalt honor him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.*

62 Q. **What are the reaſons annexed to the fourth Commandment?**

A. The reaſons annexed to the fourth Commandment, are, Gods allowing us ſix days of the week for our own employments *d*, his challenging ſpecial propriety in the ſeventh *e*, his own example *f*, and his bleſſing the Sabbath day *g*.

d Exod. 31. 15. *Six days may work be done, but the ſeventh is the Sabbath of reſt.* 16. *Wherefore the children of Iſrael ſhall keep the Sabbath.*

e Levit. 23. 3. *Ye ſhall do no work therein, it is*

the

the Sabbath of the Lord in all your dwellings.

f Exod. 31. 17. *It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.*

g Gen. 2. 3. *And God blessed the seventh day and sanctifyed it.*

63 Q. **Which is the fifth Commandment?**

A. The fifth Commandment is, **Honor thy father and thy mother that thy dayes may be long in the land which the Lord thy God giveth thee.**

94 Q. **What is required in the fifth Commandment?**

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one, in their several places and relations, as Superiours *h*, Inferiours *i*, or Equals *k*.

h Eph. 5. 21. *Submitting your selves one to another in the fear of God.* 22. *Wives submit your selves unto your own husbands, as unto the Lord.*

Eph. 6. 1. *Children obey your parents in the Lords* 5. *Servants be obedient to them that are your master. according to the flesh,*

Rom. 13. 1. *Let every soul be subject to the higher powers.*

Eph. 6. 9. *And ye masters do the same things unto them, knowing that your master also is in heaven.*

k Rom. 12, 10. *Be kindly affectioned one to another with brotherly love, in honor preferring one another.*

65. Q.

65 Q. What is forbidden in the fifth Commandment?

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one, in their ſeveral places and relations *l*.

l Rom. 13.7. *Render therefore to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, fear to whom fear, honour to whom honour*; 8. *Owe no man any thing, but to love one another.*

66 Q. What is the Reaſon annexed to the fifth Commandment?

A. The reaſon annexed to the fifth Commandment is, a promiſe of long life and proſperity, (as far as it ſhall ſerve for Gods glory, and their own good) to all ſuch as keep this Commandment *m*.

m Eph. 6.2. *Honour thy Father and thy Mother (which is the firſt Commandment with promiſe)* 3. *that it may be well with thee, and that thou maieſt live long on the earth.*

67 Q. Which is the ſixt Commandment?

A. The ſixt Commandment is, **Thou ſhalt not kill.**

68 Q. What is required in the ſixt Commandment?

A. The ſixt Commandment requireth all lawful indeavours to preſerve our own life *n*, and the life of others *o*.

n Eph. 5.28. *So ought men to love their Wives,*

even as their own bodies. 29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it.

o Psal. 82.3. *Defend the poor and fatherlesse. 4. Deliver the poor and needy.*

Job 9.13. *The blessing of him that was ready to perish came upon mee.*

69 Q. **What is forbidden in the sixt Commandment?**

A. The sixt Commandement forbiddeth the taking away of our own life *p*, or the life of our neighbour unjustly *q*, and whatsoever tendeth thereunto *r*.

p Act. 16.28. *Paul cried with a loud voice, saying, Do thy self no harm.*

q Gen. 9. 6. *Whoso sheddeth mans blood, by man shall his blood bee shed.*

r Pro. 24.11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. 12. If thou sayest, Behold we knew it not, doth not he that pondereth the heart consider it?*

70 Q. **Which is the seventh Commandment?**

A. The seventh Commandement is, **Thou shalt not commit Adultery.**

71 Q. **What is required in the seventh Commandment?**

A. The seventh Commandement requireth, the preservation of our own *s*, and our neighbours chastity *t*, in heart *u*, speech *w*, and behaviour *x*.

s 1 Thes. 4.4. *That every one of you should know*

how

how to poſſeſs his veſſel in ſanctification and honour

t Eph. 5. 11. *And have no fellowſhip with the unfruitful works of darkneſs, but reprove them rather:* 12. *For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.*

u 1 Tim. 2. 22. *Flee alſo youthful luſts, but follow righteouſneſs, Faith, Charity.*

w Col. 4. 6. *Let your ſpeech be alway with grace, ſeaſoned with ſalt.*

x 1 Pet. 3. 2 *While they behold your chaſte converſation coupled with fear.*

72 Q. What is forbidden in the ſeventh Commandment?

A. The ſeventh Commandement forbiddeth all unchaſte thoughts *y*, words *z*, and actions *a*.

y Mat. 5. 28. *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

z Eph. 5. 4. *Neither filthineſſe nor fooliſh talking, nor jeſting, which are not convenient.*

a. Eph. 5. 3. *Fornication, and all uncleanneſs, let it not be once named amongſt you.*

73 Q. Which is the eighth Commandment?

A The eighth Commandement is, **Thou ſhalt not ſteal.**

74 Q. What is required in the eighth Commandment?

A. The eighth Commandement requireth the lawful procuring and furthering the wealth, and

outward estate, of our selves *b*, and others *c*.

b Rom. 12. 17. *Provide things honest in the sight of all men.*

Prov. 15. 23. *Be thou diligent to know the state of thy flocks, and look well to thy herds.*

c Lev. 25. 35. *If thy brother be waxen poor, and faln in decay with the, then thou shalt relieve him*

Phil. 2. 4. *Look not every man on his own things, but every man also on the things of others.*

75 Q. **What is forbidden in the eighth Commandment?**

A. The eighth Commandement forbiddeth whatsoever doth, or may unjustly hinder our own *d*, or our neighbours wealth, and outward estate *e*.

d 1 Tim. 5. 8. *If any provide not for his own, and especially for those of his own house, he hath denied the Faith, and is worse than an Infidel.*

Prov. 28. 19. *He that followeth after vain persons, shall have poverty enough.*

e Pro. 21. 6. *The getting of Treasures by a lying tongue, is a vanitie tossed to and fro of them that seek death.*

Job 20. 19. *Because he hath oppressed and hath forsaken the poor, because he hath violently taken away a house which he builded not;* 20. *surely he shal not feel quietnesse in his belly.*

76 Q. **Which is the ninth Commandment?**

A. The ninth commandment is, **Thou shalt not bear false witness against thy neighbour.**

77 Q.

77 Q. **What is required in the ninth Commandment?**

A. The ninth Commandement requireth, the maintaining and promoting of truth between man and man *f*, and of our own *g*, and our neighbours good name *h*, especially in witnesse bearing *i*.

f Zech. 8.16. *Speak ye every man the truth to his Neighbour.*

g 1 Pet. 3. 16. *Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.*

Act. 25.10. *Then Paul said, I stand at Cæsars judgement seat, to the Jews have I done no wrong.*

h 3 John 12. *Demetrius hath a good report of all men, and of the truth it self, yea, and wee also bear record.*

i Prov. 14. 5. *A faithful witnesse will not lye.* 25. *A true witness delivereth souls.*

78 Q. **What is forbidden in the ninth Commandement?**

A. The ninth Commandement forbiddeth whatsoever is prejudicial to truth *k*, or injurious to our own *l*, or our neighbours good name *m*.

k Rom. 3.13. *With their tongues they have used deceit.*

l Job 27.5. *God forbid that I should justifie you, till I die, I will not remove my integrity from mee.*

m Psal. 15.3. *He that backbiteth not with his*

tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.

79 Q. **Which is the tenth Commandement?**

A. The tenth Commandement is, **Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.**

80 Q. **What is required in the tenth Commandment?**

A. The tenth Commandement requireth full contentment with our own condition *n*, with a right and charitable frame of spirit towards our neighbour, and all that is his *o*.

n Heb. 13. 5. *Let your conversation bee without covetousnes, and be content with such things as yee have.*

o Rom. 12. 15. *Rejoyce with them that do rejoyce, and weep with them that weep.*

1 Cor. 13. 4. *Charity suffereth long, and is kind; charity envyeth not; charity vaunteth not it self: is not puffed up: 5. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, 6. Rejoyceth not in iniquity, but rejoyceth in the truth.*

81 Q. **What is forbidden in the tenth Commandment?**

A. The tenth Commandement forbidderh all discon-

discontentment with our own estate *p*, envying or grieving at the good of our neighbour *q*, and all inordinate motions and affections to any thing that is his *r*.

p 1 Cor. 10. 10. *Neither murmure ye as some of them also murmured, and were destroyed of the destroyer.*

q Gal. 5. 6. *Let us not be desirous of vain glory, provoking one another, envying one another.*

r Col. 3. 5. *Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry.*

82 Q. **Is any man able perfectly to keep the Commandments of God?**

A. No meer man since the fall is able in this life perfectly to keep the Commandements of God *s*, but daily doth break them in thought *t*, word *u*, and deed *w*.

s Eccles. 7. 20. *For there is not a just man upon earth, that doth good, and sinneth not.*

t Gen. 8. 21. *The imagination of mans heart is evil from his youth.*

u James 3. 8. *The tongue can no man tame, it is an unruly evil, full of deadly poison.*

w James 3. 2 *In many things wee offend all.*

83 Q. **Are all the transgressions of the Law equally hainous?**

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the

ſight of God than others *x*.

x John 19.11. *He that delivered mee unto thee, hath the greater ſin.*

84 Q. **What doth every ſin deſerve?**

A. Every ſin deſerveth Gods wrath and curſe, both in this life, and that which is to come *y*.

*y Gal.*3.10. *Curſed is every one that continueth not in all things that are written in the book of the Law to do them.*

Mat. 25.41. *Then ſhall he ſay unto them on the left hand, depart from mee ye curſed into everlaſting fire, prepared for the Devil and his Angels.*

85 Q. **What doth God require of us, that wee may eſcape his wrath and curſe due to us for ſin?**

A. To eſcape the wrath and Curſe of God due to us for ſin, God requireth of us, Faith in Jeſus Chriſt, repentance unto life *z*, with the diligent uſe of all outward means whereby Chriſt communicateth to us the benefits of Redemption *a*.

z Act.20.21. *Teſtifying both to the Jews, and alſo to the Greeks, repentance towards God, and faith towards our Lord Jeſus Chriſt.*

a Prov. 2. 1. *My ſon, if thou wilt receive my words, and hide my Commandments with thee: 2. So that thou incline thine ear unto wiſdome, and applie thine heart to underſtanding: 3. Yea if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding: 4. If thou ſeekeſt for her as ſilver, and ſearcheſt for her as for hid treaſures: 5. Then*

ſhalt

ſhalt thou underſtand the fear of the Lord, and finde the knowledge of God.

86 Q. **What is Faith in Jeſus Chriſt?**

A. Faith in Jeſus Chriſt is a ſaving grace *b*, whereby we receive *c*, and reſt upon him alone for ſalvation *d*, as hee is offered to us in the Goſpel *e*.

b Heb. 10. 39. *We are not of them who draw back unto perdition, but of them that beleeve, to the ſaving of the ſoul.*

c Joh. 1. 12. *As many as received him, to them gave he power to become the ſons of God, even to them that beleeve on his name.*

d Phil. 3. 9. *And be found in him, not having mine own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith.*

e Iſa. 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us.*

87 Q. **What is repentance unto life?**

A. Repentance unto life is a ſaving grace *f*, whereby a ſinner out of the true ſence of his ſin *g*, and apprehenſion of the mercy of God in Chriſt *h*, doth with grief and hatred of his ſin, turn from it unto God *i*, with full purpoſe of, and endeavours after new obedience. *k*

f Act. 11. 18. *Then hath God alſo to the Gentiles granted repentance unto life.*

g Act. 2. 37. *When they heard this, they were pricked*

pricked in their hearts, said unto Peter, *and to the reſt of the Men and Brethren, what ſhall wee do?*

h Joel 2. 13. *Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evil.*

i Jer. 31. 18. *Turne thou mee and I ſhall bee turned, for thou art the Lord my God.* 19. *Surely after I was turned, I repented, and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth.*

k Pſal. 119. 59. *I thought on my waies and turned my feet unto thy teſtimonies.*

88 Q. **What are the outward means, whereby Chriſt communicateth to us the benefits of Redemption?**

A. The outward and ordinary means whereby Chriſt communicateth to us the benefits of Redemption, are his Ordinances, eſpecially the Word, Sacraments, and Prayer *l*, all which are made effectual to the Elect for Salvation.

l Act. 2. 41. *Then they that gladly received his Word, were baptized.* 42. *And they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.*

89 Q. **How is the Word made effectual to Salvation?**

A. The Spirit of God maketh the reading, but eſpecially

especially the preaching of the Word; an effectual means of convincing and converting sinners *m*, and of building them up in holiness and comfort *n*, through faith unto Salvation *o*.

m Psal. 19.7. *The Law of the Lord is perfect, converting the Soul; the testimony of the Lord is sure, making wise the simple.*

n 1 Thes. 1. 6. *And ye became followers of us, and of the Lord, having received the word in much affection, with joy of the Holy Ghost.*

o Rom. 1.16. *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that beleeveth.*

90 Q. **How is the word to bee read and heard, that it may become effectual to Salvation?**

A. That the word may become effectual to Salvation, wee must attend thereunto with diligence *p*, preparation *q*, and prayer *r*, receive it with faith *s*, and love *t*, lay it up in our hearts *u*, and practise it in our lives *w*.

p Prov. 8.34. *Blessed is the man that heareth mee, watching daily at my gates, waiting daily at the posts of my doors.*

q 1 Pet. 2. 1 *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, 2. As new born babes desire the sincere milk of the Word, that ye may grow thereby.*

r Psal. 119.18. *Open thou mine eyes, that I may see wonderful things out of thy Law.*

s Heb.

s Heb. 4. 2. *The word preached did not profit them, being not mixed with Faith in them that heard it.*

t 2 Thes. 2. 10. *They received not the love of the truth that they might be saved.*

u Psal. 119. 11. *Thy word have I hid in mine heart, that I might not sin against thee.*

w James 1. 25. *But whoso looketh into the perfect Law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

91 Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them *x*, but onely by the blessing of Christ, and the working of his spirit in them that by Faith receive them *y*.

x 1 Cor. 3. 7. *So then neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase.*

y 1 Pet. 3. 21. *The like figure whereunto even Baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.*

92 Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance, instituted by Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented

sented *z*, sealed and applyed to beleevers *a*.

z Gen. 17. 10. *This is my Covenant which ye shall keep between mee and you, and thy seed after thee, every man-child among you shall be circumcised.*

a Rom. 4. 11. *And he received the sign of Circumcision, a seal of the righteousness of the Faith, which he had yet being uncircumcised.*

93 Q. **which are the Sacraments of the New Testament?**

A. The Sacraments of the New Testament are, Baptism *b*, and the Lords Supper *c*.

b Mark 16. 16. *He that beleeveth, and is baptized, shall be saved.*

c 1 Cor. 11. 23. *For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in the which he was betrayed, took bread, &c.*

94 Q. **what is Baptism?**

A. Baptism is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost *d*, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace *e*, and our ingagement to be the Lords *f*.

d Mat. 28. 19. *Go ye therefore and teach all Nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

e Rom. 6. 3. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death.*

f Rom.

f Rom 6. 4. *Therefore we are buried with him by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glorie of the Father, even ſo we alſo ſhould walk in newneſſe of life.*

95 Q. **To whom is Baptiſm to bee adminiſtred?**

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſſe their faith in Chriſt, and obedience to him g; but the Infants of ſuch as are members of the viſible Church are to be baptized *h*.

g Act. 2. 41. *Then they that gladly received his word were baptized.*

h. Gen. 17. 7. *And I will eſtabliſh my Covenant between mee and thee, and thy ſeed after thee in their generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* 10. *This is my Covenant which ye ſhall keep, between mee and you, and thy ſeed after thee, Every man childe among you, ſhall be circumciſed.*

Act. 2 38. *And Peter ſaid unto them, Repent and be baptized every one of you in the name of Jeſus Chriſt, for remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* 39. *For the promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call*

96 Q. **What is the Lords Supper?**

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Chriſts appointment, his death is

ſhewed

ſhewed forth *i*, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their ſpiritual nouriſhment and groweth in grace *k*.

i Luk. 22. 19. *And he tooke bread, and gave thanks and brake it, and gave unto them, ſaying, This is my body which is given for you, this do in remembrance of mee.* 20. *Likewiſe alſo the Cup after Supper, ſaying, This Cup is the New Teſtament in my blood, which is ſhed for you.*

k 1 Cor. 10. 16. *The Cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the bodie of Chriſt?*

97 Q. **What is required to the worthy receiving of the Lords Supper?**

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledge, to diſcern the Lords body *l*, of their faith, to feed upon him *m*, of their repentance *n*, love *o*, and new obedience *p*, leſt coming unworthily, they eat and drink judgement to themſelves *q*.

l 1 Cor. 11. 28. *But let a man examine himſelf, and ſo let him eat of this bread, and drink of this Cup.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.*

m 2 Cor. 13. 5. *Examine your ſelves whether ye be in the Faith.*

n 1 Cor.

n 1 Cor. 11.31. *If we would judge our selves we should not be judged.*

o 1 Cor 11. 18. *When you come together in the Church, I hear there be divisions among you.* 20 *When ye come together therefore into one place, this is not to eat the Lords Supper.*

p 1 Cor. 5.8. *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

q 1 Cor. 11.27. *Wherefore whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall bee guilty of the bodie and blood of the Lord.*

98 Q. **What is Prayer?**

A. Prayer is an offering up of our desires to God *r*, for things agreeable to his will *s*, in the name of Christ *t*, with confession of our sins *u*, and thankfull acknowledgement of his mercys *w*.

r Psal. 62.8. *Trust in him at all times ye people, powr out your hearts before him, God is a refuge for us.*

s Rom. 8.27. *And he that searcheth the hearts, knoweth the mind of the Spirit, because he maketh intercession for the Saints according to the will of God.*

t John 16.23. *What soever ye shall ask the Father in my name, he will give it you.*

u Dan. 9.4. *And I prayed unto the Lord my God, and made my confession.*

w hil.

w Phil. 4. 6. *Bee careful in nothing; but in every thing, by prayer and ſupplication, with thankſgiving, let your requeſts bee made known to God.*

99 Q. **What Rule hath God given us for our Direction in Prayer?**

A. The whole VVord of God is of uſe to direct us in prayer *x*, but the ſpeciall Rule of direction, is that form of prayer which Chriſt taught his Diſciples, commonly called the Lords prayer *y*.

x 1 Joh. 5. 14. *And this is the confidence that wee have in him, that if wee ask any thing according to his will, hee heareth us.*

y Mat. 9. 6. *After this manner therefore pray yee; Our Father which art in Heaven, Hallowed bee thy name, &c.*

100 Q. **What doth the Preface of the Lords Prayer teach us?**

A. The preface of the Lords prayer, which is, **Our Father which art in Heaven**, teacheth us to draw near to God with all holy Reverence *z*, and confidence *a*, as children to a Father, able and ready to help us *b*, and that wee ſhould pray with and for others *c*.

z Iſa. 64. 9. *Bee not wroth very ſore, O Lord, neither remember iniquity for ever; behold, ſee wee beſeech thee, wee are all thy people.*

a Rom. 8. 15. *For yee have not received the Spirit of bondage again to fear, but yee have received the Spirit of Adoption, whereby wee cry, Abba Father.*

b Luk.

b Luk. 11. 13. *If yee then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?*

c Eph. 6. 18. *Praying alwaies with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.*

101 Q. **What do wee pray for in the first Petition?**

A. In the first petition, which is, **Hallowed be thy Name**, wee pray, that God would enable us and others to glorify him in all that whereby he makes himself known *d*, and that he would dispose all things to his own glory *e*.

d Psal. 67. 1. *God bee merciful unto us, and bless us, and cause his face to shine upon us:* 2. *That thy way may bee known upon the earth, and thy saving health among all Nations.* 3. *Let the people praise thee, O God, Let all the people praise thee.*

e Rom. 11. 36. *For of him, and through him, and to him, are all things, to whom bee glory for ever,* Amen.

Q. 102. **What do wee pray for in the second Petition?**

A. In the second petition, which is, **Thy Kingdome come**, wee pray, that Satans Kingdome may bee destroyed *f*, that the Kingdome of Grace may bee advanced *g*, our selves and others

others brought into it, and kept in it *h*, and that the Kingdome of Glory may bee hastened *i*.

f Psal. 68. 1. *Let God arise, and let his enemies bee scattered, let them also that hate him flee before him.*

g Psal. 51. 18. *Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.*

h 2 Thes. 3. 1. *Finally brethren, pray for us, that the Word of the Lord may have free course, and bee glorified, even as it is with you.*

Rom. 10. 1. *Brethren, my hearts desire and prayer to God for Israel is, that they might bee saved.*

i Rev. 22. 20. *Hee which testifieth these things, saith, Surely I come quickly*, Amen, *even so come Lord Jesus.*

103 Q. **What do wee pray for in the third petition?**

A. In the third petition, which is, **Thy will bee done on Earth, as it is in Heaven**, wee pray, that God by his Grace would make us able and willing to know, obey *k*, and submit to his will in all things *l*, as the Angels do in heaven *m*,

k Psal. 119. 34. *Give mee understanding, and I shall keep thy Law, yea, I will observe it with my whole heart.* 35. *Make mee to go in the path of thy commandments, for therein do I delight.* 36. *Incline my heart unto thy testimonies.*

l Act. 21. 14. *And when hee would not bee perswaded*

ſwaded, wee ceaſed, ſaying, *The will of the Lord bee done.*

m Pſal. 103. 20. *Bleſs the Lord yee his Angels, which excel in ſtrength, that do his Commandments, hearkening unto the voice of his Word.* 22. *Bleſs the Lord all his works, in all places of his Dominion. Bleſs the Lord O my ſoul.*

104 Q. **What do wee pray for in the fourth petition?**

A. In the fourth petition, which is, **Give us this day our daily bread,** wee pray, that of Gods free gift we may receive a competent portion of the good things of this life *n*, and enjoy his bleſſing with them *o*.

n Prov. 30. 8. *Remove far from mee vanity and lies, give mee neither poverty nor riches; feed mee with food convenient for mee.*

o Pſal. 90. 17. *And let the beauty of the Lord our God bee upon us, and eſtabliſh thou the work of our hands upon us, yea the work of our hands eſtabliſh thou it.*

105 Q. **What do wee pray for in the fifth petition?**

A. In the fifth petition, which is, **And forgive us our debts, as wee forgive our debtors,** wee pray, that God for Chriſts ſake would freely pardon all our ſins *p*, which we are the rather encouraged to ask, becauſe by his grace wee are enabled from the heart to forgive others *q*.

p Pſal.

p Psal. 51. 1. *Have mercy upon mee, O God, according to thy loving kindnesse, according to the multitude of thy tender mercies, blot out my transgressions.*

q Mat. 6. 14. *For if yee forgive men their trespasses, your heavenly Father will also forgive you.*

105 Q. **What do wee pray for in the fifth Petition?**

A. In the fifth petition, which is, **And lead us not into temptation, but deliver us from evil,** wee pray, that God would either keep us from being tempted to sin r, or support and deliver us when we are tempted s.

r Mat. 26. 41. *Watch and pray that yee enter not into temptation.*

Psal. 19. 13. *Keep back thy servant also from presumptuous sins, let them not have dominion over mee.*

s Psal. 51. 10. *Create in mee a clean heart, O God, and renew a right Spirit within mee.* 12. *Restore unto mee the joy of thy salvation, and uphold mee with thy free Spirit.*

107 Q. **What doth the Conclusion of the Lords Prayer teach us?**

A. The conclusion of the Lords prayer, which is, **For thine is the Kingdome, and the power, and the glory, for ever,** Amen. teacheth us, to take our incouragement in prayer from God onely t, and in our prayers to prayse him, ascribing Kingdome, Power, and Glory to

him *u*, and in teſtimony of our deſire and aſſurance to be heard, we ſay, *Amen w.*

t Dan. 9. 18. *Wee do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies.* 19. *O Lord, hear, O Lord forgive, O Lord hearken and do, defer not for thine own ſake, O my God.*

u 1 Chron. 29. 11. *Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty; for all that is in the Heaven, and in the Earth, is thine.* 13. *Now therefore our God, wee thank thee, and praiſe thy glorious Name.*

w Rev. 22. 20. *Amen, Even ſo come Lord Jeſus.*

FINIS.